

THE LATTER-DAY SAINTS' MILLENNIAL STAR

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“Every man comes into the world with his free agency, and every man exercises it; sometimes to his advancement, sometimes to his disadvantage. Every man is entitled to the Spirit of the Lord to direct him in the use of his agency, and if he lives as he should, he will have this guiding Spirit.”—ANTOINE R. IVINS.

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THE ANTE-MORTAL LIFE OF MAN

By ELDER GEORGE F. RICHARDS

OF THE COUNCIL OF TWELVE

IN filling a Sunday appointment to speak in the Tabernacle some years ago, I incidentally mentioned our life before we came here upon the earth. I do not remember just the expression used, but I was not discoursing particularly upon the subject of man's pre-existence. Perhaps I made the statement that we ought to be as faithful and valiant in this life as we were in the life before we came here. Anyway, at the conclusion of the meeting, as I walked down the steps from the pulpit I was met by a small group of tourists, one of whom, a well-dressed and intelligent woman of middle age, seemed to be the spokesman for the group. After making a few comments of a complimentary character, this lady made the astounding statement that she was a relative of the former Confederate President of the United States, Jefferson Davis; that her father was a minister of the gospel, and that his father before him was also a minister of the gospel, and that she had been a regular attendant at church services all her life, but never before had she heard taught or suggested that man had a living existence before coming here upon the earth.

I think perhaps I was as much surprised at hearing her make this statement as she was in hearing what I had said about pre-existence.

The principle of man's pre-existence is so well established by the Old and New Testaments, as well as by the other standard works of the Church of Jesus Christ of Latter-day Saints, that it seemed to me almost impossible that men who had studied for the ministry, and who were supposed to interpret the word of the Lord as contained in the Bible, could be misled or be unable to see that principle plainly. I have since made inquiry in my travels and in my association with those who are not of our

faith, and have found that Christian people generally do not believe in nor do they understand the principle of man's pre-existence.

One minister with whom I talked at considerable length while riding on a railroad train said, at the conclusion of our conversation, that it might be that Jesus Christ had a former existence, but that he could not admit that much of men generally. Inasmuch as this principle of man's pre-existence is so fundamental in the plan of the Gospel and is a key to the understanding of many passages of scripture without which they could not be properly understood, it is a subject worthy of the deepest consideration.

I CALL attention to the very first chapter in Genesis, which gives an account of the creation of the earth and of vegetation upon the earth, of animals and also of man; an account of a creation which is really a spiritual creation, but which men and women seem not to have understood. In this account we read that God said: "Let us make man in our image, after our likeness." It plainly tells us that man was created in the image and likeness of his Maker. And then after the account is given we are told that the Lord rested from His labours on the seventh day.

It would seem that everything pertaining to the creation had been then completed. But when we read the second chapter of Genesis we discover that what is recorded in the first chapter is an account of a spiritual creation.

These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens,

And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

But there went up a mist from the earth, and watered the whole face of the ground.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. (Genesis 2: 4-7.)

Notwithstanding an account had been given in the first chapter of the creation of man and of other things, the second chapter of Genesis gives an account of the creation of all those things that had been created spiritually. This would seem to be sufficiently plain that men and women studying it would be able to reach a conclusion that the earth and all things pertaining to it—vegetation, animals and man—had really a spiritual creation.

The Book of Moses, in the Pearl of Great Price, gives an account of the spiritual creation as the Lord revealed it to Moses:

And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air; . . .

All things were before created; but spiritually were they created and made according to my word. (Moses 3: 5-7.)

We have in our standard works additional information pertaining to this great principle that helps to make it more plain and more easily understood.

In the last book of the New Testament we have an account of

the war which took place in heaven, which of course could not have been had there not been people engaged in it. In the twelfth chapter of the Book of Revelation we read as follows :

And there was war in heaven : Michael and his angels fought against the dragon ; and the dragon fought and his angels,

And prevailed not ; neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him. (Revelation 12 : 7-12.)

Speaking of the dragon, we read in the fourth verse :

And his tail drew the third part of the stars of heaven, and did cast them to the earth. (Revelation 12 : 4.)

So we understand without any further revelation that this same Lucifer was the one who rebelled in heaven, and he was cast out and with him one-third of heaven's host.

In Jude we read :

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. (Jude 1 : 6.)

In Hebrews we have a reference to the relationship we sustain to God :

We have had fathers of our flesh which corrected us, and we gave them reverence : shall we not much rather be in subjection unto the Father of spirits, and live ? (Hebrews 12 : 9.)

I wonder how men and women can read such scriptures and not understand pre-existence :

We read in the first chapter of John :

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him ; and without him was not anything made that was made. (John 1 : 1-3.)

John here refers to the Son of God, as expressly stated in another verse of that chapter :

And the Word was made flesh and dwelt among us. (John 1 : 14.)

So we might read that scripture, "In the beginning was Jesus Christ, and he was with God, and he was God"—thus showing a plurality of Gods, or in other words, God the Father, and God the Son. "All things were made by him ; and without him was not anything made that was made."

Even before He was born into this world as a babe in Bethlehem, He must have had an existence and a power, even that of a God, to create the heavens and the earth and all things therein.

THE Apostle Paul in writing to the Colossians makes a similar statement, that all things were created by Him, visible and invisible. He makes a further statement that He was the first-born, which expression implies at once that there were others born as well as He of the same kind of birth. It is clear that no reference is made there to His birth in the flesh, for He came in the meridian of time. It was some other birth, and what other

but that when He was born of His eternal Father in the spirit as we were born? And thus this principle is established—the Fatherhood of God and the brotherhood of man. How men who do not understand the principle of pre-existence can understand the Fatherhood of God and the brotherhood of man, I cannot comprehend.

We read in the scriptures that the first great commandment is that we shall love the Lord our God with all our heart, with all our soul and with all our mind; and the second is like unto it, we shall love our neighbour as ourselves. We know that by reason of the relationship we sustain to God our Heavenly Father and to our fellow men we should love them—love the Lord with all our heart, and that sincerely; and love our fellow men and serve them because they are in very deed our brothers and our sisters.

BY an understanding of this principle of pre-existence we understand the evolution of man, or his eternal progress. He follows in the footsteps of the Saviour, the Firstborn, being born of God in the spirit, having a spiritual existence and then coming here upon the earth to have an earthly existence, passing on through death to another spiritual existence, and then the resurrection, and finally through faithfulness and obedience to the laws and ordinances of the Gospel going on to eternal life and exaltation. There is just the one individual from beginning to end. The fallacy of the theory of the reincarnation of man is here made apparent, as is also the fallacy of the doctrine of organic evolution in which it is taught that man originated with the lower animals, the very lowest type, and came up by degrees.

We rejoice in the knowledge given us by the Gospel that we are of noble ancestry, that we are indeed sons and daughters of God; and understanding this we realize what manner of men we ought to be, which could not be understood but for this knowledge of pre-existence. The origin of man, as well as his eternal progression, is here set forth. The origin of the Gospel of Jesus Christ is hereby understood as taught in the scriptures.

The Prophet Joseph Smith made use of this expression :

At the first organization in heaven we were all present and saw the Saviour chosen and appointed and the plan of salvation made, and we sanctioned it. (Compendium, p. 288.)

His statement is confirmed by scripture as follows :

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. (Revelation 13 : 8.)

But with the precious blood of Christ, as of a lamb without blemish, and without spot; who verily was foreordained before the foundation of the world. (1 Peter 1 : 19, 20.)

The proper interpretation is of course that in the council of heaven before the world was, Christ our Lord was chosen to be the Saviour of mankind, to come in the meridian of time. He is characterized all through the scriptures as the Lamb of God, the Lamb without blemish. And when God gave Adam a charge to build an altar and offer a sacrifice, it was a type of that sacrifice which was to be made by the Lamb of God. It was to be a lamb,

one of the firstlings of the flock and without blemish. How beautifully it represents the Son of God!

The purpose of His being chosen before the world was is explained in the scripture as follows:

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive. (1 Corinthians 15: 21, 22.)

This shows that the fall was understood as a part of this great plan of the Gospel before the world was, and provision was made to redeem mankind from the fall.

We read further:

Though he were a Son, yet learned he obedience by the things which he suffered;

And being made perfect, he became the author of eternal salvation unto all them that obey him. (Hebrews 5: 8, 9.)

It must have been understood then that the atonement which He was to work out when He should come upon the earth should be the means of redeeming mankind from their sins on condition of obedience unto the laws and ordinances of the Gospel, as set forth in the third article of our faith:

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

THIS is a part of the Gospel which was instituted in the heavens. We have no account of God instituting any other Gospel, any other plan of salvation, and anything in conflict with that plan as there ordained, and taught by Christ our Lord and His disciples, will be contrary to the mind and will of God and calculated to lead men away from rather than to the Lord and the plan of salvation itself. Just one Lord, one faith, one baptism—God the Eternal Father, and Jesus Christ His Son, the Saviour of the world.

I feel grateful in my soul for this light that has come to us in connection with all the other light and knowledge of the Gospel which we have received.

I know of the truth of this doctrine and this work. I know that it will endure. For a century men have tried to disprove its truth—intelligent men, learned men—and they have signally failed. They ever will. This work is to go on. It is God's work, He is at the helm and directing it, and those who are at the head of the Church here upon earth are His vicegerents. At the present time, Heber J. Grant, the President of this Church, as the prophet, seer and revelator and God's mouthpiece to this Church, is directed by the same spirit that has directed his predecessors, and this work has never halted for a moment from its inception until the present time. It never will; it will go on until God's purposes shall have been fully consummated, until our Lord shall come and take possession of this, God's kingdom upon earth, and shall rule as King of kings and Lord of lords.

May the Lord add His blessing to this testimony, I ask in the name of Jesus Christ. Amen.—(Adapted from an address delivered at the 103rd Annual Conference of the Church of Jesus Christ of Latter-day Saints, in the Tabernacle at Salt Lake City, Utah.)

A SEARCH FOR TRUTH

By ELDER CLAUDIUS E. STEVENSON

OVER sixty years ago a young boy of fifteen years of age moved into the little town of Shepshed, Leicestershire. He was just growing into manhood, and being of a serious nature was contemplating upon the subject of religion.

"What is the true religion? What church teaches the same doctrine our Saviour taught? Has the Church drifted away from the unadulterated teachings of Jesus Christ?" These and many other questions surged through his mind.

Often he would kneel at the side of his bed in prayer. Although he had never heard the story of Joseph Smith, he knew how, and from whom to seek wisdom.

Numbers of times he must have read: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and unbraideth not; and it shall be given him."

Soon his prayers were answered. One day a Mormon elder stopped in the town. Arrangements were made for a meeting place, and young Joseph Corah was invited to attend.

He had attended many meetings of many different religious bodies before, and due to the varied beliefs they taught, he was inclined to be a bit sceptical. He had found some truth in each church he visited. In none did he find what, in his mind, was complete truth. Upon one subject they did not agree with this young man's belief.

Baptism, as prescribed by Jesus Christ, was not practised by any church. True, there were some churches that preached baptism by immersion. But when he investigated . . . "Yes, we believe in baptism by immersion . . . but, we do not believe it necessary for the salvation of the soul."

"Oh," said the young man, "then you do not agree with the Bible."

And so he wandered, searching, groping, for something he had never heard of, but hoped to find.

At the Mormon meeting one of the elders discussed the subject of baptism.

"Baptism," he said, "is essential to the salvation of every man. . . . Baptism as taught by the Saviour, not as taught by the orthodox churches. . . . Baptism is a means of showing outwardly our faith in Jesus Christ."

At the end of the meeting Joseph Corah stepped to the front. After asking the elders several questions he exclaimed, "At last! I have found the truth."

Not long afterwards the young man, now past his sixteenth birthday, asked to be baptized.

"Certainly," replied the elder, "how about next Sunday?"

The date was set, and after the sacrament services the following Sunday, Joseph Corah, with a small bundle under his arm, accompanied by the elders and a small band of saints, walked to a brook on the outskirts of the town.

"Still want to go through with it?"

"Aye, more than ever," he replied.

So on that June evening in 1874, Joseph Corah, who now, a

member of the Loughborough branch, is the oldest Latter-day Saint in the Nottingham district, manifested his faith in Jesus Christ, and since that day he has gone on, knowing, living and testifying to the truth of the Restored Gospel of Jesus Christ.

“GREAT IS DIANA OF THE EPHESIANS”

By ELDER E. J. MILNE

“GREAT is Diana of the Ephesians!” This cry echoed and re-echoed from the milling throng gathered in the market place at Ephesus. For some time the mobsters had surged about shouting their chant. There was tension in the air as they jostled one another, and as they moved from place to place their feelings became charged with emotion. The surging horde was composed largely of workers in the silversmith profession, and masters of that craft. They became increasingly angry as they protested, one to another, until their anger approached hysterical frenzy. Woe be to the persons upon whom their anger should fall! Woe to those who were to become the object of their vengeance!

And what is the cause of all this uproar? Why were these people behaving so unseemly? Who was responsible for the confusion among the people? Why were the silversmiths muttering and shouting the way they were? Did they have a just complaint? Fair questions, all of these, and would have occurred to any disinterested spectator coming upon the scene.

Our narrator tells us that in the city of Ephesus was one Demetrius, who was a leader of the silversmith craft and profession. Now, the men in this trade made a good living by making silver shrines for the great goddess Diana. But of late there had been some disturbing factor that was causing them to lose much of the gain they formerly enjoyed. It seemed that a man named Paul had by his preaching and logical reasoning persuaded the people that there were no gods, or goddesses either, which were made by hands. Multitudes of people had believed what Paul had told them, not alone in Ephesus, but all throughout Asia. The result was that the great goddess Diana was becoming more despised, and the craft of the men was in danger of being destroyed. At a meeting that the leader Demetrius had called, the situation was explained to them. The men had become duly alarmed lest the teachings of this Paul spread so that they should all be in danger of losing their livelihood. Their profession must be saved at all costs. The shrine and temple should be preserved. Great was Diana of the Ephesians!

In the account as it has been rendered by our chronicler, there is not much that appears worthy of special notice. It seems to be one of the many exciting incidents that happened to the Apostle Paul in his missionary travels, but running throughout this tale is the story of the fight of Truth against Falsehood that is decorated in brilliant deceitfulness. Our Apostle Paul is Truth, while Falsehood is the pagan goddess Diana, as embellished in all her shining splendor by crafty silversmiths.

(Continued on page 779)

THURSDAY, DECEMBER 6, 1934

EDITORIAL

THEY ARE COMING—GOING

IT was perhaps no surprise to readers of the *Millennial Star* when they learned a few days ago that a change in the presidency of the British Mission was soon to occur. These readers well know that changes of this kind have in the past characterized the administration of this mission, and are likely to continue to do so. And nothing else could be expected, especially when consideration is given to the manner in which the missionary system of the Church is carried on.

The Church has no trained ministry, that is, its officers and missionaries do not prepare for and enter upon this service as a profession or a means of earning a livelihood. Hence they have not trained in schools and colleges with a view of making Church or missionary work a life's vocation. But every member of the Church is taught that if salvation comes to him it will be the result of self-effort and his individual worthiness. Further, he learns that no one can be saved in ignorance. His life has a purpose with lofty objectives, which can be attained, however, only through understanding and work. And so every encouragement is given to him to learn, live and teach the Gospel. The result is that all worthy adult members have a good understanding of Gospel fundamentals and can, when required, explain them to others.

Thus missionaries are called from their life's vocations and asked to devote gratuitously two or more years of their time to missionary service. For this work they get no salary or material rewards. They go into the field at their own expense or that of their relatives. And of course, unfortunately, not every worthy person can go "on a mission," for he has no means of his own or relatives able to support him in the field. But there are few, if any, in the Church who can give their whole life to missionary service. In civilized countries it is no longer feasible to travel for long "without purse or scrip." Great Britain, for example, will not admit a missionary of the Church to her green and pleasant lands unless he declares he has a means of support and will be no burden to the public as long as he is permitted to stay within her borders.

President James H. Douglas was asked by the First Presidency of the Church if he was willing to come to Europe and preside over the British Mission. In earlier years he had filled an honourable mission in America. Of course, he gladly assented.

To come, he had to leave his business, home, children, grandchildren and other relatives, as well as his personal friends. He and his good wife counted it an honour to be called to give up all of these for a time and go thousands of miles away to the country of their ancestors to devote all their time, talents, and energy to the missionary cause. Anyone acquainted with the circumstances would naturally expect that after a few years of faithful service they would be released to return home. And this is what has happened. They will leave this fair land with hearts full of gratitude to the Lord for the privilege they have greatly enjoyed of living among and working with the good people of these historic islands. And although they have sacrificed for a time all the advantages of their fine home and its attendant blessings they nevertheless count their experiences a precious blessing that will always be to them a benediction. They will return, as other missionaries do, asserting the years spent here were among the most joyous of their lives. They will go with the best wishes and choicest blessings of all the saints and friends of the Church in Britain. And these feelings and blessings they will heartily reciprocate.

President Joseph J. Cannon is a son of George Q. Cannon, who was born in Liverpool, where he joined the Church and from which city he emigrated in 1842, but returned in 1860 on a four-year mission, being then one of the Twelve Apostles. While here he was editor of the *Millennial Star*, and a president of the European Mission. From 1880 until his death in 1901 he was a member of the First Presidency, being the first counselor to the president. Elder George Q. Cannon was recognized for many years as being one of the ablest and most active men in the Church. This gives a little background to the new president, Joseph J. Cannon.

But many of the British saints will recognize Elder Cannon in his own right, for he filled a fifty-two month's mission in Sweden and Britain in 1900-1904, during the last one-and-a-half years of which time he was editor of the *Millennial Star*. During the last four years President Cannon has been editor-in-chief of the Church-owned *Deseret News*, recently rated by the New York Public Library as one of the four choicest newspapers published in the United States outside of New York. The other three were the *Boston Transcript*, the *Christian Science Monitor* and the *San Francisco Chronicle*. President Cannon is accompanied by his well-educated and capable wife and three younger children.

The *Star* joins with the saints of this Mission in extending a most cordial and hearty welcome to President Cannon and family.—JOSEPH F. MERRILL.

SPECIAL NOTICE—The M. I. A. building fund competition, sponsored by Dr. Ray M. Russell of the Mission M. I. A. board, ends December 31st. All entries for the "single ideas" competition must reach the British Mission office by that time.

HOW SHALL WE ANSWER THE CALL FOR LEADERS?

By FRANK M. COLEBY, LOWESTOFT BRANCH PRESIDENT

THE whole world is in need of strong leaders, men and women who have ideas for the present and for the future. Where can such leaders be found, and where are being trained men and women for the future leadership?

We cannot have effective leadership if God is forgotten. The world generally has forgotten God and His laws, His ideals, His instructions, His leadership, and His great love, and the world is suffering for its forgetfulness. Leaders that will lead the world back to peace and fellowship, then, must be leaders with a consciousness of God and His place in the affairs of men.

The members of God's Church are taught to recognize Christ as the greatest leader the world has ever had, to emulate Him and His leadership, and to show by their actions their great love for all mankind. Can we not rightly say, then, that in God's Church are to be found the leaders of the future, the men upon whom great responsibility will fall? Will the youth sense their responsibility, and prepare themselves to rise to the occasion when it comes?

The facilities and organization for such preparation and training are to be found in every branch in the mission. Now what is needed is the desire, and the interest and confidence of youth in those who are called of God to show the way to leadership. The M. I. A. Slogan will provide the inspiration. By our actions we will prove our allegiance to the Church. Our actions will determine the progress of the Church in its great saving mission. Our actions will determine and influence the character of the youth of the Church. Our actions have a bearing on world leadership!

We are living in the greatest period of all history. Soon the time will come for Christ to appear. Our actions will determine our worthiness to associate with Him. We are asked to build up our branches in Great Britain. Why? Because before that day comes there is great need for preparation. Leadership is needed here. Spiritual? Yes, and temporal too.

Our actions constitute our answer to the ever-present call for leadership. Our actions have great power to determine how soon the wonderful promises concerning the government of the world by the Priesthood of God will be fulfilled. What possibilities! Our hearts leap with joy in their contemplation. The peace and satisfaction, the advancement and blessings that are the heritage of those who serve the Lord are beyond the comprehension of those who have not experienced them.

Upon those who lead today rests the responsibility for the quality of tomorrow's leadership. Let us feel like Alma, that we could call from the house tops the glorious truths that God has revealed to man, truths that will bring a better world, governed and led by leaders who are conscious of the power of God, and whose leadership is based upon love and righteous actions.

How are we to get this message before the world? How are we to fulfill our responsibility to our youth? How are we to teach and foster leadership? By our actions that prove our allegiance to the Church and to God the Supreme Leader.

"MY PERSONAL PLAN . . ."

A SELECTION FROM THE SLOGAN CONTEST CONTRIBUTIONS

By FLORENCE BURGESS, NORTH LONDON BRANCH

"SEEK and ye shall find." Where shall we seek, and what shall we find? Why not use the M. I. A. Slogan, "By my actions I will prove my allegiance to the Church," to answer this question?

To seek—is this not a befitting action for any member of Christ's Church? Yes, I will seek for the poor and the weak, those who, because they are blinded by the cunningness of men, stumble along life's path without seeing even the faintest gleam of the Gospel light. And I must remember, the while, that I have not proved my allegiance to His Church by merely accepting Jesus Christ as my Captain. True allegiance means that my actions must of necessity be similar to His.

I must seize every opportunity to live this religion of mine, which is unequalled by any in the world. I must realize that unless I am willing to fight my worst enemies, those of unrighteous pride, selfishness, and jealousy, then I cannot win my crown. No soldier ever won his V. C. sitting at home. No! I will go on with the battle, determined to win, and the Gospel will shine before me as a lamp of hope.

"Is this not the carpenter's son? Is not his mother called Mary?" These were the words spoken about our Lord when His actions began to prove His calling and authority. Will not similar words be spoken of the members of the Church when, with the fire of their testimonies burning within them, they begin to really live the M. I. A. slogan?

I can almost hear the words: "Is not she, or he, a member of the Mormon Church? How can such good come from that organization?" Then, once men and women are set wondering, can the seed planted by good works be cultivated.

I am determined, with God's help, to make this year in my life shine as no year before has shone; to take every opportunity of helping others, materially and spiritually. Does not the earth belong to the Lord? Is it not His to give when I need in righteousness? Then nothing can stay me in my endeavour.

I will pray without ceasing for all people, and God will hear my prayer. He will bless my smallest action, if it be for good. And what joy it will be, if my actions warrant, to sing:

"And yet another soul be brought
To see the light divine."

"GREAT IS DIANA OF THE EPHESIANS"

(Concluded from page 775)

In all avenues of life does this hold true, but more especially so in religion. Latter-day Saints find the simile especially fitting. Many of the doctrines we teach sooner or later find us in conflict with the silversmiths and the Demetrius leaders.

If we set forth the truth of the Word of Wisdom, we at once run up against mighty forces of opposition. If we hold up to the world the ideal of a clean, healthy, physical body, we are at once challenged on the one hand by the mighty tobacco interests and on the other by the equally great liquor forces. Catering as they do to the baser interests of mankind, they degrade mankind even further. Then with their ill-gotten gains, these masters of their professions decorate their pagan goddess with even greater magnificence. She is arrayed in purple and scarlet colours, and bedecked with gold and precious stones and pearls. Great are the silversmiths, and how much greater have they made the glory of their goddess, Diana. Thus would they make pagans out of all of us if they could.

But we know, because it has been proved time and time again in the laboratories of science, that continual use of these obnoxious things only makes us slaves of habits which reduce our efficiency and our resistance to destructive forces. And we, as did Paul, go forth, crusading for Truth. Because our cause is just, and people throughout the world are leaving their pagan worship, there has been an uproar made against us. The crafty silversmiths—the tobacco and liquor interests—are they not creating confusion and inciting wrath against us? And who is the leader, the Demetrius of the group? None other than Lucifer, Truth's greatest adversary.

He and the craftsmen are in danger. Their livelihood and very existence are threatened; the goddess of the great shrine is being despised and her magnificence is in danger of being destroyed. Great is Diana of the Ephesians. But greater are the Pauls, the Apostles of Truth!

MANCHESTER DISTRICT CONFERENCE

FOLLOWING a campaign featured by public appeals for the attendance of all "advocates of truth," the annual autumn conference of the Manchester district was held November 25th in the Co-operative Hall, Manchester. The morning session was devoted to the district president's oral report and to special instruction to the Priesthood and Relief Society members, from President James H. Douglas and Sister Rintha Pratt Douglas.

The M. I. A. and Primary convention session in the afternoon was directed by Elder G. Homer Durham and Sister Catherine L. M. Horner, executive heads of the British Mission Y. M. and Y. W. M. I. A. The district supervisors of these auxiliaries, assisted by local representatives of each department within the auxiliaries, described and portrayed the auxiliary set-up and outlined its programme and work. Sister Rose

B. Bailey, British Mission Bee-Keeper, spoke upon Bee-Hive work, emphasizing the importance of this activity in the life of young girls.

Sister Rintha Pratt Douglas, in her farewell talk to the Manchester district saints in the evening session expressed, in the manner which has endeared her to all, her heartfelt gratitude for the loyalty, co-operation, and love shown her during the past three years. Urging the saints to live their religion, she related personal experiences and observations to show how our slightest actions may commend or condemn the Church to others.

President James H. Douglas, speaking of his departure in the near future, quoted from the writings of Orson Pratt: "Let not our friendship, like the rose, wither; but let it, like the evergreen, last forever." Continuing, he addressed himself to the conference theme, emphasizing the "Power of Truth"

to each individual by whom it is possessed and correctly utilized. In conclusion, President Douglas expressed the hope that all might be inspired to follow the path of truth, and that each would be worthy of hearing those words of commendation, "Well done, thou good and faithful servant."

President Joseph F. Merrill, the final speaker, presented evidence to confirm the claim that Joseph Smith was divinely called to be the prophet through which God restored to earth the Gospel of Jesus Christ. And in an understandable manner, he pointed out the consistency, in the light of modern scientific thought and discovery, of a belief in modern revelation from God.

Musical numbers throughout the day consisted of vocal solos by Brother Thomas H. Boothroyd and Sister Ena Birchall, Irish Gold Medal soloist, and two renditions by a double mixed quartet under the direction of Sister Marion Rothwell.

In addition to the mission authorities and mission auxiliary board members there were in attendance President and Sister Benjamin R. Birchall, of the Irish Free State district, and President Elbert H. Startup and Elders Eargle C. Harmsen, Keith M. Macfarlane, James S. Astin, James W. Calderwood, and J. Kay Lindsay, of the Manchester district.

ELDER J. KAY LINDSAY
Clerk of Conference.

CHURCH WIDE NEWS

A MISSIONARY "transfer" that will be of interest to the saints in the British Mission is that of Patriarch and Sister James H. Wallis from the Canadian Mission to the Northern States Mission.

In May of this past year, Brother Wallis was called to missionary duty as travelling patriarch to the missions of Eastern America. He commenced his labours in the Canadian mission late in June, and in less than four months travelled over 6,000 miles to give 400 blessings, attend nine conferences, and address sixty-one gatherings. Sister Wallis accompanied him as a special representative of the Relief Society General Board.

The Wallises began their work in the Northern States Mission about November 1st, with headquarters in Detroit. They may be reached by post at Apartment 14, 474 Second Boulevard, Detroit, Michigan, U. S. A.

AN APPOINTMENT made November 10th by United States President Franklin D. Roosevelt gave to a former Mormon missionary to Scotland the key position in American banking and financial circles. Mariner Stoddard Eccles, who since January has been the assistant secretary of the U. S. Treasury, was named by President Roosevelt to be governor of the United

States Federal Reserve Board. The Federal Reserve Board directs the policy and activities of the Federal Reserve System of reserve banks and branch banks, and exercises regulatory control over practically every commercial banking institution in the United States.

Mariner Stoddard Eccles served as a missionary in Scotland about twenty-two years ago. His wife was formerly May Campbell Young, a Scottish convert to the Church.

ZION is spreading the boundaries of her stakes. On November 4th, under the direction of Elders Melvin J. Ballard and Alonzo A. Hinckley, of the Council of Twelve, the Sacramento-Gridley district of the California Mission became the Sacramento Stake, with five wards and a membership of 1,700, and the Gridley stake, with a membership of 1,880 divided among six wards. Both stakes are completely organized.

In process of organization at present is a new stake to be taken from the fast growing San Francisco stake. And before the first of the year, according to an announcement made by the First Presidency, the 2,000 members of the New York district of the Eastern States Mission will be organized to form the 110th stake of Zion.

FROM THE MISSION FIELD

Releases—Elder Dell R. Hobbrook, who laboured as a travelling missionary in the Bristol, Scottish, and London districts, was honourably released from active missionary duty on November 20th. He returned to America aboard the s.s. *Washington*, sailing from Havre, December 4th.

Sister Nettie L. Woodbury, for the past two years supervisor of the British Mission Primaries, was honourably released from active missionary duty on November 17th. She returned to America aboard the s.s. *Washington*, sailing from Havre, December 4th.

During her missionary labours, Sister Woodbury visited most of the districts in the British Mission, and most of the missions on the continent organizing Primary Associations, and giving instruction to Primary officers and teachers. In addition to her European Mission Primary work, she served as a counsellor on the European Mission Relief Society board.

Transfers—Elder George E. Astle was transferred from the Norwich to the Sheffield district, and Elder William M. Harvey from the Sheffield to the Norwich district on November 21st.

Elder Bernard T. Price was transferred from the Newcastle to the Leeds district on November 22nd.

Elder Ralph J. Wheelwright was transferred from the Leeds to the Birmingham district on November 26th.

Doings in the Districts: Birmingham—Two baptismal services of late have been held in the Birmingham district. On October 21st, in the Kidderminster chapel, Olivia Ruth Gittins and Ruby Elizabeth Gardner were baptized by local Elder William L. Ginnins. They were confirmed immediately after the service.

In the Handsworth chapel, on November 17th, John Moore was baptized by President Elliott H. Merrell; Philip Craig, George Philip Craig, Robert Reginald Harmon, and Norman Edward Adams, by

William St. John Yates; Joan Edith Reeves and Jessie Lynn, by local Elder Kenneth F. Bennett; and Douglas George Wiley by Elder Ira A. Newman. Confirmation followed.

At the conclusion of the regular monthly union meeting of the district, November 17th, the Kidderminster branch Y. M. M. I. A. entertained the assemblage with a brief programme of dialogue and fun, to climax a day of fellowship and new experiences.

Bristol—The Relief Society sisters of the Bristol branch staged a social gala and bazaar on November 17th. Specially decorated for the affair, the branch hall was replete with colourful stalls and selling booths. When the fun of the marketing subsided, patrons settled down to enjoy a programme of games and music, followed by novelty competitions and dancing. Among the strangers who came was a coloured visitor, who turned out to be Elder John Marcroft.

Leeds—The home of Sister Alice Taylor was the scene of a Relief Society pie supper and social on Monday, November 12th. Sixteen members came to enjoy the evening's entertainment, which consisted of miscellaneous items, games, and community singing.

Sunday School children of the Leeds branch were assured a happy Christmas party when the social in the branch, November 24th, planned to raise funds for the annual yuletide event, turned out to be a distinct success. Brothers Douglas Camm and Gordon Kendall directed the affair.

Liverpool—Dense fog and cold weather failed to deter the members of Bootle and Liverpool branches from turning out en masse for Birkenhead's gala water festival at the Byrne Avenue Baths on November 13th. Enthusiasm ran high in the various competition events as Bootle—with Sister Edna Mathews proving herself a veritable mermaid—amassed the most points.

The evening was accounted a great success. Sisters Iris Hogg and Sally Reed were in charge of the programme.

A group of saints and friends of the Preston branch gathered at the Corless home in Preston, on November 15th, for an evening of songs and pleasantries. To swell the branch M.I.A. fund they each paid a small admission fee. Refreshments were served to add the final touch to a successful social evening.

Newcastle—In the M Men meeting of the South Shields branch, held on Wednesday, November 7th, four candidates for M Men membership successfully passed the examination conducted by M Men Leader Albert Hurrell, and were enrolled in full fellowship as members of the organization. Other members will be added to the club enrolment as soon as the necessary attendance has been recorded in their favour.

South Shields is showing great interest in M.I.A. work. At an executive meeting held on the above date an intensive recruiting campaign was formulated, and arrangements were made for it to be put immediately into operation.

Eighty people came to the rabbit-pie supper arranged by the Relief Society sisters of the West Hartlepool branch on November 21st. A programme of concert numbers was the supporting feature.

At the evening session of the Skelton-Middlesbrough branch conference held November 18th at the Institute in Skelton, there were present 103 people, of whom 87 were friends and investigators. They heard President Gaskell A. Romney and Brother Frederick William Oates tell how the application of the Restored Gospel of Christ would solve the world's problems.

In the afternoon session members of the Primary and Mutual organizations, under the direction of President Thomas Rudd of Skelton and Sister Nellie Thompson of Middlesbrough, discussed the conference theme, "Has Religion Failed to Meet Present Day Needs?"

Nottingham—Mansfield branch is proud of its Primary. Five months ago it had none. Now, enrolled in the Primary classes, and meeting each week, are forty children, of which number but one is a member of the Church, and the Primary

has become one of Mansfield's most vigorous auxiliaries.

Responsible, to a large degree, for the Primary's growth and success are Sisters D. Blythe, H. Day, and M. Cooke. Following a brief and instructive visit from Sister Nettie L. Woodbury, Mission Primary Supervisor, these sisters accepted the responsibility of organizing a Primary in the branch. To the first meeting, held in late July, came seven children. With each meeting attendance increased, as the children told their little friends of the good times they had together, and the sisters went from door to door inviting mothers to send their children to the meetings. As a result, in just this comparatively short time the influence of the Church has reached a score of new homes in which, otherwise, it might not have been felt.

In the home of Sister Ivy Fletcher, of the Eastwood branch, a cottage meeting was held on November 7th. Elders L. Dean Hickman and Joseph Stout were in charge. On November 21st, a small group gathered at the home of Sister Ivy Hunt, a friend in the Eastwood branch, for a similar service, under the direction of Elder Hickman. Eastwood's cottage meetings are providing opportunity for many to hear the Gospel message who otherwise might remain in ignorance of the Restoration and its power to enrich life.

Thirty-three members and friends of the Eastwood branch met at the home of Mrs. Florrie Walker, on November 22nd, for a Relief Society supper, planned as a benefit to swell the society's funds. Following the supper, Elder L. Dean Hickman directed a programme of community singing. The Relief Society presidency, Sisters Ivy Fletcher, Harriet Parker, and Ethel Buxton were in charge of the arrangements.

The Relief Society Sisters of the Mansfield branch sponsored a pie supper at the home of sister May Cooke, on November 2nd. In charge of the programme of musical items and games that followed was Sister Susie Massey.

Scottish—The Glasgow branch staged a jolly Hallow'een party for both children and grown-ups on October 31st. Specially decorated for the occasion the hall was lighted with candles set in hollowed-out turnips. While the children, after the presentation of a short playlet, occupied themselves with the fascinating sport of ducking for apples, the older members of the branch entertained one another with a programme of cross-talks, tap-dancing, songs and recitations. The evening was concluded by all joining in an eightsome reel. Brother George White, the superintendent of the Sunday School, was in charge of the evening's activities.

To a Hallow'een social in the Airdrie branch came ninety strangers to participate in the fun, and experience the wholesome spirit of a Latter-day Saint social evening. The entertainment programme comprised songs, cross-talks, and recitations, given by both friends and members, and many felt that the evening's sociability did much to allay prejudice against the Church.

Saints of Glasgow met at the Branch hall on November 1st for a leadership institute meeting, directed by Elder G. Homer Durham. There were discussed the principles of true leadership, and how they may be applied and developed in our branches. A practical demonstration followed, in which new games and new songs, and their purposes, were

taught and tried. Officers and teachers of the Glasgow organizations left the meeting with a new determination to improve their groups, and with definite ideas on how such improvement can be brought about.

Sheffield—To M Men and Gleaners of the Sheffield branch goes the distinction and honour of staging the first M Men—Gleaner Girl Banquet of the new M. I. A. season. Saturday, October 27th was the day of the gala affair. Dinner was served to 47 members and friends of the two organizations, and on the banquet programme were toasts and responses, and the presentation of pins to Gleaners by Sister Lillian Clark, district Y. W. M. I. A. supervisor. Following the dinner was an evening of dancing which was enjoyed by many who were unable to come to the banquet. The proceeds of the evening were deposited in the coffers of the branch building fund.

President George H. Bailey was the principal speaker at the Pontefract branch conference on November 4th, the theme of the day being "Man and Religion." The programme of the evening session included a song by the Sunday School children, a solo by Elder Gordon Priestly, and two violin solos by Brother Richard Birkhead.

In the afternoon session, Sunday School children beautifully portrayed the story of the life of Christ.

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